Syn. 7. 65. 55

To all the Inhabitants of the Town of Youghal, *who are under the Teachings of* James Wood, *and especially to ye who calls him your Pastor, and are Members of his Church, I write unto you as I am moved of the Lord, and lay these following things before you to be read in the fear of God, and seriously consider thereof, that you may no longer be deceived, but may come to see your own state and condition truly, and to know it, and the foundation you build upon, and the rottenness of it; And my heart and soul's desire is, That your eyes may be opened, that you may see the Deceiver, and how you are deceived, and may see the way that leads out of Deceipt into Truth, which is life to all that know it.*

ON the 23 of the sixth *Month*, 1657. towards the evening, hearing that *James Wood* was nigh to the place of my outward being, being come thither (as I was informed, not long after his new Ordination, and late sending forth) to preach, as it was manifest by the sending notice of it abroad among the neighbors, (amongst whom I was neglected) though when any Minister of the Gospel came to my House I gave notice thereof without respect of persons, (till they refused to come) and so had not the convenience of speaking to him as I might have had, had not the day been spent; I sent a few Lines to him and some Queries, desiring an Answer unto them; which Letter and Queries I have here inserted, and am willing to leave it to that of God in all your Consciences to judge from what spirit they proceeded.

The LETTER.

James Wood, *If I had had timely notice of thy being so near this place, I know no other, but that I should have seen thy face this day, but hearing not of it till this evening, I have at this time only sent thee a few Queries, here inclosed, which I desire thee to Answer before thou goest out of the Country; or if that time be too short for thee, take them home with thee, and send the Answers to him who thinks himself happy, if he be found worthy to receive a Minister of Christ into his house, called by the name of* James Sicklemore. *Ballinlegane*, 23. of the sixth Month, 1657.

The Queries.

1. *Query*, What is the everlasting Gospel? 2. *Qu.* Who is a Minister of the everlasting Gospel? & how is he made a Minister therof? 3. *Qu.* Can any preach the Gospel but he who is made a Minister therof? 4. *Qu.* Hath any Power & authority to Preach the Gospel before he is made a Minister thereof, & is sent, if not, then tell me? 5. *Qu.* What are those men that have a long time profest themselves to be Ministers of the Gospel, and have been preaching of it (as they say) these 5 or 10 years, or more, and yet after all this time, and Preaching, receives Ordination from men, and by men are chosen and sent forth to Preach? 6. *Qu.* Whether those who were chosen and sent forth to Preach the Gospel, had any certain dwelling place, or did abide 3 or 4 years, or more, in one place? 7. *Qu.* Who made *Paul* a Minister of the Gospel? And who was it that sent him to Preach? 8. *Qu.* What was the maintenance of Christs Ministers, who by him were sent forth, and what were they to live off? 9 *Qu.* Hath his Ministers in this age any other maintenance? and when was their maintenance changed? For the sake of the simple these are given forth, for whose satisfaction, if thou be a Minister of the Gospel, it will lye upon thee to Answer them according to the Scriptures, and not to slight it.

J. S.

And although I was willing to give him what time he would desire for the Answering of those *Queries*, and not to press it to him before his return, yet he refused to give me any other Answer than these following Lines, writ and sent to me in the bottom of my own Letter, and so sent me the *Queries* and my Letter again. *His Letter followeth:*

Captain Sicklemore, *I have received the above written, and the inclosed, and give you only this return, That I know not your Rule for sending abroad your* Queries, *nor mine to Answer them, they savouring so much of Contention and Contradiction, I yet think that I have sufficiently proved my Call to the Ministry before* John Perrot *and your Self; if not to you, yet to mine own satisfaction, and of many else who I trust fear the Lord in simplicity; I sorrow to see*

your Zeal (if so it be) so blind: You have read surely Acts 13. 1, 2, 3. *and yet know* Paul *had Preach'd some years before: But I determine to Answer no more of your Queries or Demands: either by word of Mouth or Wrighting till both they and you shall breath out more of the Gospel, This is from a servant of the Lord and his people in the Gospel,* Ja. Wood.

Sixth Month, 23 day, 1657.

Let not *James Wood* think it strange, or take it ill, That I direct not my speech to him in Answer to his Letter, seeing he hath told me that he is determined to Answer no more of my Queries or Demands (though I know not, that before, I desired any such thing from him) till such and such a time. Yet I cannot cease either from speaking or writing what the Lord hath commanded. And this Answer is not to beget Contention as he would accuse me in part of his Letter, but to lay open the deceipt of the Deceiver, against whom I am a witness, that the simple may no longer be ensnared: and this for your sakes whose simple desires after God are not yet satisfied.

In the beginning of his Letter he tells me, *He knows not my Rule for sending abroad my Queries, nor his to Answer them.*

Answ. *I do not wonder if* James Wood *be unacquainted with my Rule for sending my Queries to him, seeing he is so great an enemy and opposer of him who is my rule and guide, Christ Jesus, the light of the World, who hath enlightned me, and every one that cometh into the World, and him I profess and no other, and his light which shines in my conscience which checks and condemnes for sin do I love and own to be my rule, that so by it I may be ruled and guided to do the will of God as it is revealed and manifested in me by his eternal Word and Spirit, by which Spirit I was guided when I wrote those Queries: And if* J. W. *were a Minister of the Gospel of Christ, then could he not be ignorant of my rule, for all his Ministers have his Spirit which is infallible, by which all things are seen and tryed, and so that which is contrary to it comes to be known, so that if my sending those Queries were not from the Lord, but from another Spirit, he would quickly have known it, if he had had the same Spirit that all the Ministers of Christ had: and they that have not his Spirit are none of his, and this Spirit sees and makes manifest all other Spirits, and tryes them: Here lets all the simple-hearted judge by what Spirit* J. W. *is ruled and guided, which leaves him in such an ignorant state and condition, that if any one come, and ask, or send to him questions, he is forced to confesse he knows not their rule for so doing, and thinks that this is excuse enough to get rid of them; but the subtilty deceives him, for hereby he shuts himself out from having the infallible Spirit, which sees, and discerns, and knowes all things, and makes manifest the hidden things of Esau, and reveals, and shews, yea, and is the good rule, and discovers all other rules that is contrary to it, and judges them. But seeing* J. W *knows not his rule for Answering my Queries, I would desire some of you to enquire of him, (for if I should ask him, he would not tell me) What was his rule for Answering* John Browns *Queries and sending more to him, Did he well or ill in that? if well, Why may not I send Queries to him, expecting an Answer, as well as he send Queries to* John Brown, *which were Answered: this is not to do as he would be done to.* But *I. W.* makes his excuse in framing a false thing which he would have pass currant for truth, & that is expresst in his next words of his Letter, (*They savouring so much of Contention and Contradiction.*)

Answ. Surely *I. W.* hath lost his savour, if ever he was well seasoned; but it is not to be expected that he which is wanting of that which doth discern and try truly, can never be a professor of that which savors aright; for that which cannot discern, cannot savor: And there was a generation that did call evil good, and good evil; and did put darkness for light, and light for darkness; and there is some such now, and this is because they cannot truly discern: Yet admit this were true, as *I. W.* sayes, it is no excuse for his not answering them: would he not more have shewed himself a Servant of the Lord, and his people, in laying them open, and making manifest this Spirit of contention and contradiction, then in holding his peace? for it was the work of the Ministers of the Gospel to labour to beat down that Spirit where-ever they found it, and to lay open the deceit of it, that the simple may beware of it. But though J. W. hath so judged of them, it doth not make

them so, they stand upon record to be examined and tryed by the light in every mans conscience, to which I leave them to be judged, and with it I desire you all to read them over, and see if this be true or false that J. W. accuses them of.

And although *I. W.* wil not answer my queries, he finding them tending to the enquiring out of the call of the Ministers of the Gospel, to the preaching of it, and he professing to be in that work himself, knows that his must needs come to an examination and tryal, whether it be according to the Scriptures, even by the answering of these Queries, if according to the Scriptures; therefore he must needs say something, (which is indeed as good as nothing) in vindication of his own Call, as you may perceive in the next words of his Letter, though neither in my Letter or queries did I inquire of J. W. any thing concerning his own call to the Ministry in particular, so that he might have spared these lines: Yet he need not boast, for can he have sufficiently proved his Call to the Ministry of God, when as yet he is not in that Ministry? The Ministers of God had the Seals of their Ministry, and they reaped the fruits of their labours: And *Timothy* was *Pauls* Son, and so was *Onisimus*, and he had babes which were begotten by him, and little children of whom he travelled till Christ was formed in them. Now I would ask of you who have been a long time, and are yet under his Ministry, How many of you, yea, is there anie one of you can witnesse a begetting into God by him? and can any of you by his labour, say Christ is formed in you? can you witnesse such a state? This is a high state, friends, and is not a talk and a profession, but a possession, and must be witnessed in deed and truth. Again, The Ministry of God was for the perfecting of the Saints; and if J. W. hath not by his Ministry brought any thus far, he never yet saw the end of his Ministrie, neither shall he ever be able to bring anie of you into that state, who cannot witnesse such a state himself, neither can believe that such a state can be attained to in this life, then may not he as good hold his peace as preach?

But friends, be not deceived, the Ministrie of God was and is sent to turn people from darknesse to light; and he that is a Minister of God, is a Minister of light, and must minister from the light, that so souls may be brought out of darknesse, wherein lies imperfection, unto the light which is perfect, that they may be children of light, bringing forth the fruits of the light, which none can that hate the light, and will not bring their deeds to the light, that they may be made manifest: And friends, when I speak of the light, I speak of the true light which lighteth every man that cometh into the world, which *John* bare witnesse of, Christ Jesus, which *Paul* preached, and was a Minister of, which whosoever follows, comes to have the light of life, and he that hates it goes into condemnation: And this is in every ones conscience, checking and reproving him for, and convincing him of evil; and if they would follow it, it will lead from sin and iniquitie, which it condemns in all, into righteousnesse and holinesse; and though this be in every one, yet every one doth not love it, and follow it; for they who are in sin, and living in it, and in the world, and are not redeemed from it, but are in the lusts and pleasures of it, and customs and fashions of it, which are vain, are such who act contrary to the light in them, which checks them for it: And all who are in pride and covetousnesse, and in many words, which are vain and unnecessarie, these are all from the light turned, which condemns in the conscience for it, whom God will not justifie; and none but those who love the light, and follow it, comes to know redemption and salvation by Christ Jesus, who is the light, who saves his people from their sins, and as many as believe in the light of the world, receives power to become the Sons of God, and none else.

But this light J. W. is so far from being a Minister of, that he cannot own it to bee of God, or from Christ, but hath called it natural, even that light which is in every mans conscience; and so he hath made himself manifest to be an opposer of that which checks and condemns sin in every mans conscience, and to be out of the ministry of God, who is light; and therefore though he thinks he hath sufficientlie proved his Call to this mini-

ſtry of God, I am ſure he is miſtaken, and his thoughts deceive him; for that in his conſcience which is of God, ſhal teſtifie to his face, that he is a reſiſter of it, & walks contrary to it, & to all who are come into the true fear of the Lord, he is known; & I doubt not but to ſom of you in whom I know there are ſimple deſires after God, he is partly known and ſeen, and many of his practiſes I know you cannot own; let that of God in your conſciences ſpeak. *Yet* nevertheleſſe J. W. hath little reaſon to deſire that dayes work to be brought to remembrance; for though he ſpent much time to tell a ſtory of his inclinations to, and qualifications for the work of the miniſtry from his youth, up, (after ſuch a manner as he never found any of the miniſters of Chriſt boaſting, for they alwaies denied their former life) which he called his inward call; yet he told us alſo of an outward call, which was by man, as being approved of by man; and for all his inward qualifications, yet he attributed ſomething to his humane art and learning, of which though he ſpoke ſlightly, ſeemingly, yet he added it to all the reſt as a help in the work; and after all this large Oration which he made, declaring how he was called to the miniſtry, I leave it to you all who were there preſent, to judge whether or no he did prove that his call to be according to the Scriptures, & which of the miniſters of Chriſt did he inſtance or bring for an example that was ſo called, though he profeſſed that that ſhould be the Rule to try both his and *John Perrots* miniſtry by.

The Diſcourſe as I very well remember, was much upon *Pauls* Call, who indeed was an able miniſter of Chriſt; and we find, that although he was a man who was brought up at the feet of *Gamaliel*, yet in all his ſpeaking of his call to that work, he never made mention of it any otherwiſe then declaring it to be his former life, wherein he *was zealous in perſecuting the way of God*; and in his preaching alſo, all that wiſdom was laid aſide; for when he came to the *Corinthians, he came not with excellency of ſpeech, nor of wiſdom, nor with the enticing words of mans wiſdom, which is the worlds wiſdom*; and if he would have boaſted thereof, he had much to ſpeak of, read *Phil.* chap. 3. v. 4, 5, 6, 7, 8. *yet all that which was gain to him formerly, he counted it loſſe for Chriſt, and for the excellency of the knowledge of Chriſt Jeſus, wherein his Miniſtry ſtood; neither would he at any time own his call or ſending to be of man, or by man, but by Jeſus Chriſt, and by the will of God*, as you may read, *Gal.* 1. 1. and in the beginning of moſt of his Epiſtles, though J. W. that day did endeavor to prove it to be by man, by *Acts* 13. 1, 2, 3. which is the place alſo he quotes in his Letter to me; who ever can read that place with underſtanding, will ſee it doth not contradict *Pauls* ſaying, *He was an Apoſtle, not by man*, though it be alwayes the Prieſts work to make the Scriptures claſh one againſt another, that ſo they may get money of the people to reconcile them (as they ſay) by their meanings and interpretations: But this is deceit, and the Scriptures are true, and agree in one, being all given forth by one ſpirit, which doth not contradict it ſelf; and by no other ſpirit can they be read nor underſtood, but to all other ſpirits are a parable ſealed. It is there ſaid, *That ſuch and ſuch who were in the Church, as they miniſtered to the Lord, and faſted, the Holy Ghoſt ſaid, Separate me* Barnabas *and* Saul *for the work whereunto I have called them*; here the Holy Ghoſt had called them, and the Holy Ghoſt commanded the ſeparation, and the Holy Ghoſt ſent them away, as you may read in the fourth verſe, that they departed, being ſent by the Holy Ghoſt; and this is one with what is written in the third verſe, but the unlearned wreſt it, for the Holy Ghoſt gave order for their ſeparation, and alſo ſent them away.

And I'le appeal to you all who were that day preſent, did *I. W.* prove his call to be thus? did he name any that were in the Church, that were Prophets and Teachers, that miniſtered to the Lord and faſted, and as they did ſo, that the Holy Ghoſt ſaid, *ſeparate me* James Wood *for the work whereunto I have called him*; he did not witneſs any ſuch thing to us then: yea, and I queſtion much whether his late ordination and ſending was according to that of *Paul* and *Barnabas*; ſome of you perhaps might be preſent, you can tell whether that day was ſpent in faſting and praying, or feaſting and praying; and if you

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can read with the ſpirit, I deſire you to compare *Pauls* ſeparation, in *Act.* 13. with J. *W.* his late ſeparation: I would ask whether thoſe men who laid their hands on J. *W.* received an immediate command from the Holy Ghoſt ſo to do, as thoſe did, who miniſtered to the Lord and faſted: And though J. *W.* tells me, that ſure I know *Paul* had preached ſome years before that, and ſo would fain cover his late ſending forth with this practice, and excuſe its not being done ſooner, yet the deceit is ſeen, for the covering is too ſhort; for though *Paul* had been preaching before, yet he was returned from *Jeruſalem* with *Barnabas*, having fulfilled their Miniſtry, *Acts* 12. 25. and that being done, the Holy Ghoſt ſends them another way to preach; for we ſhall alwayes find, that when the work was don in one place they departed to another, and ſtaid not in one place many years in a ſetled outward habitation, & they went ſtill as they were ſent by the Holy Ghoſt, who never ſuffered them to be idle, no not a day was allowed them for their recreation, or the exerciſe of their bodies, for their health; for this was their daily exerciſe, to be doing the will of him that ſent him, and *Pauls* body bore the marks of our Lord Jeſus. Now either J. *W.* muſt make it appear, that he hath fulfilled his former Miniſtry, as *Paul* and *Barnabas* had, or elſe he cannot plead a right to this ſending of *Paul* and *Barnabas*, in *Act.* 13. whether he hath done that, let that of God in his conſcience judge; and whether he hath manifeſted ſuch a thing to any of you, let that of God in your conſciences ſpeak and declare; Nay, its much to be feared, that inſtead of fulfilling his Miniſtry, he is fallen back from much of it; witneſs his ſprinkling of infants, which once he could not do, even ſince he firſt pretended a call to the Miniſtry, and his ſinging of *David:* Pſalms, which once he ſeemingly endeavoured to take off people from, and his now declaring it his judgement, that by the right of *Magna Charta*, Miniſters may receive tythes, which once he did believe, was not according to the practice of the Miniſters of the Goſpel; he might be traced in much more, of which, ſome of you cannot be ignorant, as his once pleading againſt perſecution of any for conſcience ſake, of which he himſelf would not be counted guilty; yet if you will examine ſtrickly, what made him ſo earneſt againſt *Edward Erbery*, who was a priſoner for the witneſs of a good conſcience, when he was called before the Rulers? did he there plead againſt that perſecution? or was he not very zealous in agrivating the crime? (ſo accuſed to be) which did not ſo much concern him in particular, as it did *Edward Eyres*. And again, that day wherein J. *W.* thinks he hath ſufficiently proved his call to the Miniſtry, you may remember that after he had taken up much time in declaring his inward and outward qualifications, and inward and outward call, which is not according to the Scriptures; there was ſome queſtions asked concerning his practice, which was compared with the practices of the Miniſters of Chriſt in the Scriptures; whether he proved his preſent practice ſo to be, I'le leave to all the honeſt hearted there to judge; as concerning his maintenance, which he could not deny, but was above 100 l. and ſalary, which he confeſſed he went once a quarter to demand and receive at *Cork*, though he was confident to affirm, that he took not thought what he ſhould eat or drink; did he not then contradict himſelf? and could he find ſuch an example among all the Miniſters of Chriſt? Friends, there is none; for all his Miniſters obeyed his commands for their maintenance; *freely ye have received, freely give; and into whatſoever houſe ye enter, and they receive you, there abide till you depart;* but it is in no place ſaid, *go to ask for meat;* for they were not to take thought concerning it, but to truſt their Maſter Chriſt, which thing when it was asked of J. *W.* if he could not do it, he moſt impudently breaks out, and asked *John Perrot*, *If he would have him to hold up his mouth, and look for God to drop bread from heaven into it*; one of the vaineſt expreſſions that ever I heard come out of a mans mouth, profeſsing a ſeparation from the world, as he doth; and being charged with his feaſting, which he was particularly exerciſed in that day, he affirmed, *that half of the Creation needed not have been, if men might not eat more then would ſatisfie nature*; would not this man be wiſer then God? or would he not make God the Author of gluttony and

excess, and make this a cloak for it; or doth he not measure the wisdom of God by his own lust? which because he hath allowed him out of the common treasury, neer 200l. *per annum*, cannot be satisfied without the spending of it all, of which he might be ashamed to boast; is he not an evil example to you in this beastly practice? and yet he would cloak it with the *Saints* love-feasts, which were never made for the rich; I know you that are simple and honest in any measure, cannot own his practice in that thing, nor his vanity in his pictures, which is all odious in the sight of God, and stinks in his nostrils; and what think you of his bowling and kettle-pin playing, which he that day pleaded for; was that according to the *Scriptures*? Friends, seriously consider of all these things, and then see whether *J. W.* his first sending, or his last were according to that of *Pauls*, and judge what cause this man had to boast of that dayes work, wherein he thinks he did sufficiently prove his call to the Ministry.

More of his Letter; *I sorrow to see your zeal (if so it be) so blind*: This expression is plainly in hypocrisie, for his joy and sorrow stands in one nature; he calls it *my zeal*, in writing the Letter and Queries, and he sayes it is *blind*, and yet he questions whether it be my *zeal* or no; is not this confusion? but why should this be cause of sorrow to him or any Minister of the Gospel to meet with such a Letter and Queries; verily I am not ashamed that any honest heart should see them, yet this man is sorry: when my *zeal* was hot and furious in acting sin, and running into vanity, then he was not at all sorry, or he never expressed it to me, but rather was joyful, as I could perceive, because he was one with me therein, witness the time we spent together in bowling and kettle-pin playing, and in needless discourse, wherein our fellowship then stood; and my zeal was great, yet he never then told me it was *blind*, or that he *sorrowed* for it: But now I being by the power of God redeemed from those vain practices, and brought to stand as a witness against them, and am now entring into another state and condition, and seeking a better Kingdom and its righteousness; now he is sorry, and herein he is not unlike all the rest of his brethren, that are of that profession; for take a man that will run with them all the week long to feasting, and sporting, and playing, which he calls *recreation of the body for its health*; and let him be never so zealous herein, and be never so much exercised in vain and idle discourse, so it be witty and pleasant, as all sin is, and yet go to hear them preach one or two dayes in the week, and confess all is true that they say, and own them to be sent of God, and so honour them, and cry them up for good men; these men may live securely without any reproof from them in particular, so long as their mouths be fild, they crypeace, *and such a one shall be daubed with untempered morter*, & his state is counted good enough, tho he die to morrow, he shal be sav'd by Christ; & so the poor soul is deceived, & dies in his sins. But if this person comes ever to be sensible of its sad state that it is in by reason of sin which daily oppresses the soul, and carries it captive; and by the light of Christ comes to have his eyes opened, whereby he sees that he hath been deceived, by such who have cryed peace to him, when he was daily overcome with sin; and now comes to see that there is no peace to the wicked, and so begins to make enquiry after a way to get out of that State, and to be redeemed from it, and to take heed to the Light, which all along checked him in his former vanity, and to love it, and follow it, which leads from sin unto righteousness, and works a change, and brings him to be a witness against his sins, and against all his former life which he lived in under the teachings of such blind guides, this man is called by them an Apostate, they are sorry to see this mans zeal now for God, and they call it blind, and say he is deceived and deluded.

Then in the latter end of his Letter he calls himself, *A servant of the Lords, and his people in the Gospel*: How far God hath owned his service, let the fruits of his ministery these many years last past in this Town of *Youghall* testifie, and in this long service let him produce and manifest what fruits hath been brought forth to God, and how many hath been brought into the Vineyard of God, where no unfruitful tree must be, without being cut

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down; & whatservice he hath done for his people; and who J. *W.* calls *the Lords people* would be enquired after; sure, there's not many in the town of *Youghall*, among whom he hath bin so long preaching, wil own him to be their Servant, seeing he refuses to do what service they desire from him; yet no doubt but they help pay him his wages, & if we should make a strict enquiry among his own people and Church, we shall find that though he calls himself their servant, yet most of them call him Master, so that upon a true search, this wil prove but words, and little less then a bare complement.

Friends and people, *At the times of ignorance God wincked, but now he commandeth all men every where to repent*; *Be not deceived, God will not be mocked. Not every one that cries Lord Lord, shall enter into the kingdom of heaven*; *but he that doth the will of my Father*, saith Christ: *In the fear God, examine your selves, whose will you are doing daily*; *if you will do the will of God, you must deny your own wills in all things, and they that are doing evil and committing sin, are not doing the will of God*: 'tis not a talk of Repentance, and forsaking sin will stand you in stead, or give you true peace, but a forsaking of it indeed and in truth, and *a putting off the old man with his deeds*, and *a crucifying of the flesh with the affections and Lusts must be witnessed, before you can say you are Christs, and witness him in you, righteousness, and sanctification and redemption*; tis not a giving up your names to be written in J. *W.* his book, or any other paper that will administer true comfort to you, but you must come to know your names written in the Lambs book of life, where nothing that defiles can come; pure Religion stands not in a separation that is sensual, and in a shew only, but in being unspotted with the world; I judge none of you; Search your selves with the Light that comes from Jesus, which is nigh you, and it will truly show you your own states and conditions, and when you see your selves, beleeve none that will daub you, and tell you a story contrary to what you see with your eye, which is the Light of the body: Friends, This Light will shew you all that ever you did, and makes manifest all things that have been, and are done in secret, and judges all that is evil, and justifies none, but such who to it are obedient: this is Gods faithful witness in your Consciences, which doth either accuse or excuse; if it accuse, beleeve not any that would excuse; if it excuse, none can condemn; if any one sin, it accuses, and brings trouble upon the evil doer, unto whom there is no peace; Therefore do not live securely; but try your selves, and what the light of Christ in you shews you to be evil, abstain from it even in its appearance: Love the light, and bring all your deeds to it, that they may be made manifest where they are wrought; follow the light of the world wherewith you are enlightened, that you may come to have the light of life which gives victory over death, and brings out of its snare, and from under its dominion; sin is deaths kingdom, and all who are in sin, and by it carryed captive are in its snare, and out of the kingdom of God, into which nothing that defiles can enter: Friends, look out no longer for a teacher, for the teachers that are without cause you to erre; but the word is nigh you, in your hearts and mouths, turn in to hear it speak, and it will shew you the way you should walk in; there is a measure of the gift of God committed to you all in particular, and the grace of God hath largely appeared to some of you; it teaches all that loves it *to deny all ungodliness and worldly lusts, and to live righteously, and soberly in this present evil world, this will bring you to the Repentance not to be repented of*, this is that which washeth and sprinkleth and purgeth the conscience from dead works to serve the living God; Every sin is a dead work, he that serves sin is free from Righteousness, he that doth sin is of the devil: Friends, Beware I write nothing, but what that of God in your consciences bears witness to, thats the light; if you love your own souls, love the light that is in you, that checks you for sin, and follow it; it leads from sin unto Christ the Saviour who saves from sin, *Who is in you, except ye be Reprobates*: it leads out of the world al that follow it, into the kingdom of heaven, which is within you, if you beleeve in *the light who lighteth every one that cometh into the World*, you will com to the faith which purifies, and to the hope which purifies, *Christ in you the hope of glory*; this hope will not fail you, when al

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other hopes shall perish. So prise your time, and neglect not this day of Gods visiting you, but come to the light, and try all your thoughts, words, and wayes by it; and all spirits this will discover, all leducers and deceivers, and the false prophets shew you; and it will bring you, if you it follow, to the true prophet, which whosoever will not hear, shall be cut off.

And all you who are burthened with sin, and feels the weight of it, and are weary, and would be eased, and are hungring and thirsting after satisfaction and rest, and true peace, of which you were never yet made partakers, neither could you meet with, or obtain in all your profession; I say unto you from the Lord, cease from looking but for help, and running from one hill to another to find out the way of the Lord, for your help is nigh unto you, and he is not afar off; and till you come to turn in your minds, and to take heed unto that which works the desire in you, you shall never come to be satisfied; for the desire is not in your selves, or in any thing you can do, but is wrought by God, and nothing but something from God must satisfie; and what may be known of him is manifest in you, and the desire is within, and the content also is to be found there; for this is the cause that you ye ly down in sorrow, because you seek to that which is without for help, and are going to Egypt for aid, and forget him who is near at hand, and so the true desires many times are lost, and you rest satisfied for a season, till the witnesse in you arises again, and shews you your state, then you are more unsatisfied than before; and your Teachers to whom you seek, endeavours to heal this wound also, and will bid you believe in Christ, and lay hold upon him [good words] but yet you are ignorant of him to be in you, and of his life and power you are not partakers, who washes, and sanctifies, and purifies, and makes clean. Therefore friends mind the light which is of God, which shews your sinful state and sad condition; and follow it, that by it you may be led out of that state, and come to witnesse a new state and a new birth, which is of God, which sins not, and to find, and enjoy, and possesse the true peace, which passeth understanding, which they who are in the world knows not, nor doth not enjoy.

And all you who are running into sin with delight, and are drinking iniquity like water, and have forgotten God, who is not in all your thoughts, and have set your faces against instruction & reproof, and shuts your eyes, and stops your ears, least you should see with your eyes, and hear with your ears, and be converted, but are living in your sins, and in them are secure, and cannot endure to hear of a state of holynesse, and righteousnesse, and purity, but are opposers of it, and persecuters of all who witnesse it: I say from the Lord, Gods hand is over you, and his arm is stretched out against you, and an utter desolation he will make of you except you repent speedily, and turn from the evil of your ways, and seek the Lord by unfeigned repentance; for the time of his striving with you is well nigh past, and the day is coming upon you that sorrow shall take hold upon you, and trouble shall come upon you as an armed man, and you shall seek for help, and shall not find it, because you have been stubborn, and rebellious, and stiff-necked against the Lord, and would not hearken when by his light which is in you he called, but from day to day resisted his spirit, and quenched it in you when it did arise in your consciences to condemn you for sin, and have slain his witnesse in you, and are making merry over it; behold, it shall arise as an evidence against you in the day of Gods pleading with you, and you shall not be able to stand: Therefore take warning in time before the evil day comes upon you, lest your dayes be shortned, and you dye in your sins, and you become a cursed example to all the workers of iniquity.

All people, let the love and long-sufferings of the Lord God move you and lead you to repentance.

James Sicklemore.

The End.